

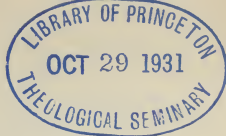
Dr. Issac Watts.

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DR. ISAAC WATTS

"The Bard of the Sanctuary"

His Birthplace and Personality; His Literary
and Philosophical Contributions; His
Life and Times; Hymnology
and Bible.

BY

REV. JOSHUA E. WILLS, D. D.

AUTHOR OF

The Church Founded by Our Lord Jesus; The Believer's Manual on Baptism; Christian Stewardship, or, How Much Owest Thou My Lord? Satan a Personality; Historical Sketch of the Second Baptist Church, Baltimore, Md.; Let Your Light So Shine; Diotrephes, or The Bad Deacon; Moved With Envy; Helping The Ungodly; A Church Contrasted With "The Church"; Joy in Believing; Triumph and Glory; Infidelity and Atheism, Both Ancient and Modern; Bible Stories for Young and Old; The Parson That "Nobs and Bobs" a Bit; The Chained Bible; Protestantism Before and After the Reformation; Sprinkling Not New Testament Baptism; Sabbath Not Sunday; The Good Shepherd; Are You a Christian? Snouty's Conversion; Happy Jack; Mary Did It; "Oh! Slr, That's My Mother," "Flabby Nell;" "Light in Ireland;" "Out of Stony Grief," "The Evil Tongue." etc., etc.

PREFACE.

IN presenting this little work to the notice of the reader, the author realizes he enters a domain where writers better equipped both in scholastic ability and historic research have, preceded, yet some of the incidents, and historical associations herein narrated are not generally known, especially is this the case, among our American people, who may possibly become interested to know something of the circumstances, that led the sainted Isaac Watts "The Bard of the Sanctuary" to labor so heroically for the "defense of the gospel," in a time when the faith of the Christian Ministry was so much tried by the mighty onslaughts of the infidel, atheistic and Roman Catholic world, whose concerted and combined attacks upon the authenticity and creditability of the sacred scriptures and the Church arrested the progress of the kingdom of God in the earth for a season.

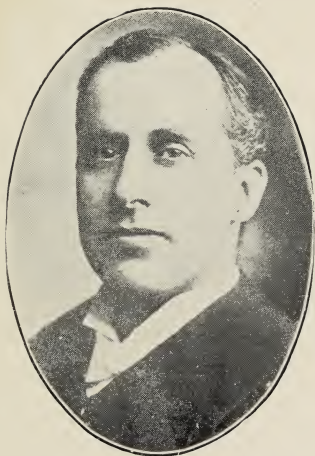
The sights and historical associations of the town suggested to Dr. Watts the various hymns, which he contributed, and the scenes that quickened his poetical and responsive nature. Southampton, Dr. Watt's birthplace, and the many venerable, unique, and historical buildings are familiar scenes to the author, who has enjoyed the privilege of visiting the town at different times and preaching in the various churches of his own and other denominations, and while there formed friendships that are fondly cherished, and as dear as "Ye Auld Lang Syne;" hence, Southampton's history and institutions are all but as familiar to the author as is the old "Independence Hall" with its Liberty Bell in the City of "Ye Brotherly Love," where he was raised. It is with feelings of pleasure we set this little book adrift on the crest-wave of the ever increasing ocean of letters.

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REV. JOSHUA E. WILLS, D. D.



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DR. ISAAC WATTS

"THE BARD OF THE SANCTUARY"

His birthplace and personality; his devotional and poetical spirit; his literary productions and his scholastic attainments; the historic places and incidents that suggested the themes.

Dr. Isaac Watts was born in the year 1674, in French Street, Southampton, England. The house is still standing, and much admired, because of its association, with the early days, of the man, who knew how to cheer the hearts of Christians, on their way to Zion, and taught the secret of living right to his fellowmen, was the true art of living, and like all other arts, must be learned, and practiced with incessant care.

Dr. Isaac Watts, unquestionably, was a unique and prominent character in the religious life of his day. His devotional spirit, was only equalled by his sainted life. And his poetical productions, were only surpassed by his abiding faith, in his Redeemer; his hymns will cheer the hearts of saints, throughout all time, and are ever bright, with hope and pardoning grace, shining brighter and brighter with more lustre, as the days roll by.

Dr. Watts was not only a force under God during his earthly career, but he lives in his contributions today, in the songs of Zion, which are held, with cherished affection by our modern church life, and throughout the civilized Christian world, his musical, and devotional spirit that characterized his contributions are as refreshing, as they are helpful, and as soul stirring as they are spiritual. His name is known far and wide as "The Bard of the Sanctuary," to which service he devoted his great scholastic accomplishments. Dr. Watts was a very great and learned man, which his literary productions attest, and so gentle and

unassuming, that the little children loved him for his gracious kindly spirit, and Christians of every phase of denominational life and fellowship united in praising God for his spiritual songs, and services to the whole Church. Dr. Watts was a Congregationalist by name, and Church fellowship, but he was in no sense, confined to the circumscribed limits of the Congregational body. His ministry was so wide, that it embraced all who loved his Lord, and could unite in singing:—

“Come, gracious Lord, descend and dwell,
By faith and love in every breast,
And then shall we know, and taste and feel,
The joy that cannot be expressed.”

Dr. Watts was as broad as the Ocean, and as wide as the Universe, and as sweet spirited as the grace he so much loved. He was in every sense worthy of the esteem and admiration that Christians the world over have accorded him. His contributions have never been surpassed or excelled, for their spiritual conception, and for the joy of the gospel, for the sinner, and the blessed hope for the Christian. Suited alike for the Castle or Cottage; the devotional, soul-stirring, uplifting, hopefulness of his hymns have made for them a front rank in the hymnology of the Church. They are like the blessed grace they proclaim. New every morning, and fresh every evening, enabling the ritualistic brother, who loves the genuflections at the altar, or the devotee of the ornate and stately cathedral services to join with the humble cottager, who at his fireside surrounded by his family unite in singing

“When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.”

The Lord graciously raised up this gifted poet for the Church at the opportune time, just when

her devotional life needed quickening, and her spiritual powers were all but dormant and her influence correspondingly weakened and impaired for effective work in the salvation of the lost. Because of her world-loving, man-made, and man-evolved conformity to the spirit of the age.

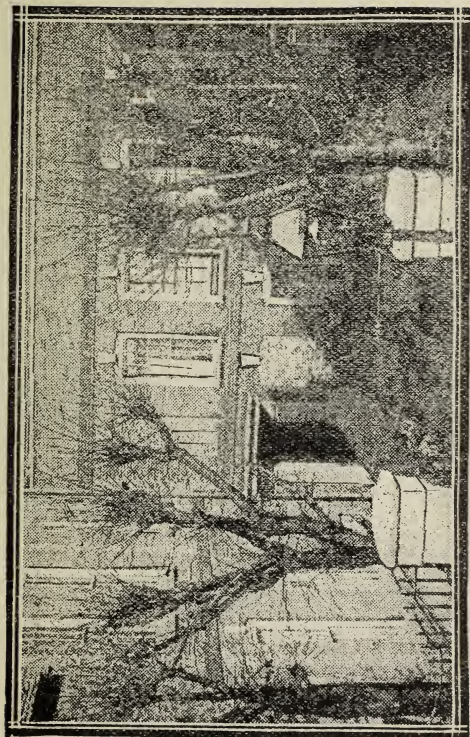
Dr. Watts was born of very respectable non-conformist parentage, who enjoyed the confidence of his fellow-townsmen and held an official position in the local Church. Young Isaac Watts was placed in the care of a well and favorably known local clergyman of the Established Church of England until his 16th year, when it was decided to send him to London, to receive his academic training in an academy controlled by the non-conformist. Here he continued for five years, devoting close attention to his study, graduating with credit. It was while pursuing his academic course that his mind became so strongly imbued with the idea of the need of greater devotional fervor in the worship of the sanctuary. He read with interest the poetical compositions and Hebrew songs, of the old testament scripture, the imaginary and poetical expressions of the psalmist appealed to him. He became familiar with the poetical phrases of the Bible to a very marked degree. It was whilst here pursuing his academic course that the young poet laid the foundation of his poetical career. Here he gathered the material for later matured thought. The little spark here kindled the flame which later became the controlling and consuming power and passion of his life, namely, to make the devotional service of the sanctuary more up-lifting and spiritual. It was a worthy and noble resolve; how he succeeded eternity alone can tell. Several poems that gave evidence of considerable poetical ability were composed while he was yet a student at the academy.

On his return to his home in Southampton, he continued to pursue his studies with great diligence and developed his talents, so much so that his fame extended beyond the local circle for his scholastic and poetical abilities. His name as a man of letters began to appear in the public prints as the gifted young poet; his fame extended beyond the boundaries of his home town. Men and women of the social and literary life of the times were attracted toward him. He was coming to the front as the coming literary man. His contributions were accepted and regarded with favor in the ever-widening circle of his literary acquaintances, and to his great delight he was invited to visit London by the then great merchant Prince Sir John Hastopp, who learned of the scholastic attainments of Isaac Watts and requested him to become tutor to his only son, a young man of unusual calibre. The task appealed to Isaac Watts and he entered upon the discharge of the duties with the same concentrated vigor that characterized his every effort, and to the joy of the distinguished father the son made excellent progress and became noted for his proficiency in mathematics and philosophy. It was while engaged as tutor in the home of Sir John Hastopp, Isaac Watts became acquainted with the noted non-conformist minister, Rev. Dr. Chauncey, the distinguished Independent Clergyman who held front rank among the pulpit orators of the metropolis and widely known for his controversial and combative spirit, in the defence of non-conformity. Dr. Chauncey was considered a great theological force in his day and many persons of "quality" were attracted to his Church because of his masterful pulpit deliverances. Isaac Watts became much attached to Dr. Chauncey for his charming manner coupled with his graceful captivating literary style, which so im-

pressed the young poet that on Dr. Chauncy's inviting him to become his assistant, Isaac Watts accepted and discharged the duties of the office of Assistant Minister to this distinguished clergyman's acceptance, and on Dr. Chauncy's retiring from the pastorate, on account of the infirmities of advancing old age, Dr. Watts became his successor and filled the pastorate with great ability. His ministry was even more popular than that of his predecessor. He soon became a marked man among the men of his time. His Church was a center of the social and religious life of the city; his sermonic efforts were of a very high literary order, with a decidedly refreshing spiritual tone, freed from the controversial spirit so characteristic of his predecessor.

Dr. Watts' pastorate gave to the Congregationalist Ministry of London and vicinity a decided uplift that won for the Independents a recognition in the social life of the metropolis never before attained. The pastoral labors of this Church became too taxing upon his physical strength which constrained him to relinquish his pastoral duties much against the wishes of his non-conformist brethren. He resigned just at the height of his very acceptable ministry. His highly cultured scholastic pulpit deliverances had attracted about him the social and literary men and women of his time. His fame as a man of letters had now gone abroad; his star had ascended very high in the popular esteem and his reputation had gone out to the "regions beyond." As the poetical preacher, it was the opportune time again for Dr. Watts. His resignation became known to his admiring friend, the wealthy London Alderman, Sir Thomas Abney, who invited Dr. Watts to accept his hospitality and remain as his guest which Dr. Watts did for several years. It was while Dr. Watts was entertained

beneath the roof of Sir Thomas Abney, whose gracious spirit was so much in accord with his own, that he gave to the world some of his best literary productions which continue to hold front rank, so diversedly among the scholastic and professional life of his and our own times. A number of hymns were composed while in this home which are doubtless among the choicest of his contributions found in all our sacred songs of praise.



DR. WATTS' BIRTHPLACE, IN FRENCH STREET.

CHAPTER II

*SOUTHAMPTON THE BIRTHPLACE OF
DR. ISAAC WATTS*

Dr. Watts loved Southampton, the town of his birth; he enjoyed its historical associations and its charming scenery of the surrounding country for which the town is noted. Hence, "Ye Ancient Humtum" and beauty were synonymous to the "Quality" in Leland's day. Possibly it falls to the lot of few towns in the British Isles or even on the continent or elsewhere to enjoy such variety and beautiful scenery "both ashore and afloat." The avenue to the North stretching out toward Winchester with its stately rows of elms, the "Common" with its broad green stretches reaching out in all directions, and the Itchen Valley to the East. The rising ground of Bittern until the eye rests on the far-famed ruins of the once great ecclesiastical institution, "Netley Abbey," among the finest in England for charm and graceful situation, with its ivy clad walls, the joy of the tourist, and Southampton water, the Solent, the beautiful stretch of old Neptune inland, the pride of the yachtman the world over; unsurpassed and unrivaled for a protected sailing course, flanked on either side by wood and dale.

The Clausentum, one of the relics of the Roman era, and its Saxon successor, make the history of "Ye old town of Humtum," or Southampton, one of the most remarkable in England. Because of its being interwoven with the history of the formative period, to read the history of Humtum is to read English history from the time of remote antiquity. There were gathered in this old town the all but metropolitan social life at a very early date. Because of its excellent waterways and its conveniences to the continent, espe-

cially the French coast, and further because of the visits of Royalty to either welcome home or bid God speed to some of its own household. Southampton was the Brighton of the South Coast, at a very early day, and High Street from the water front was the fashionable promenade. There the "quality" and the social life of the times congregated. This thoroughfare, High Street, was described by Leland in 1536 to his Royal Master as "one of the fairest streets that is in any town in England." This great public highway where the warrior bold and my-lady fair exchanged cute glances a thousand years ago.

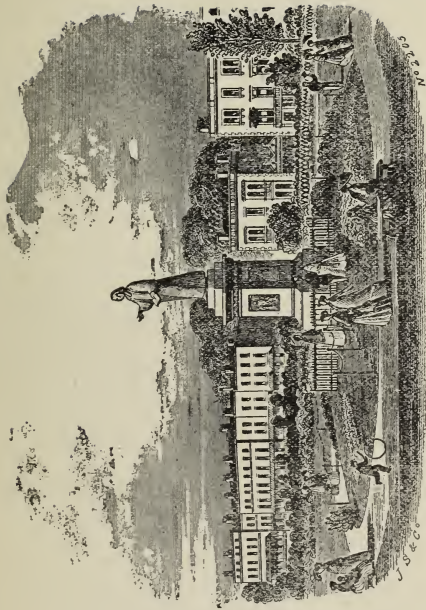
It was little wonder such a promenade leant a charm to a mind so susceptible as Dr. Watts', whose name is so interwoven with the history of the town, the poet and his poetry are inseparably associated with Southampton. A visitor to the town invariably recognizes this fact at his first impression that there is a mutual recognition between the name Watts and Southampton, that the poet, and what he was and what he did was for the "common weal." And the name of Watts is distinctly associated with this section of England.

On the High Street, just North of the Bar Gate, setting back a few yards from the curb line, the church known as the Above Bar Congregational Church is situated, and in the rear of the auditorium there has been recently erected to the memory of Dr. Watts a building known as "Watts Memorial Hall." It was in the Above Bar Church that Dr. Watts' beloved and honored father served in the Diaconate for over 40 years. It may be worthy of note to say, that the beloved ejected minister, Rev. Nathaniel Robinson of the nearby parish national church of All Saints gathered together his followers and organized the Above Bar Church where his congregation who

were in loving sympathy with their beloved pastor, in his stand for those great fundamental gospel principles, that ever distinguished the free and independent churches from the State aided and subsided control of the ecclesiastical institution, known as the "Establishment." Here they gathered in the newly erected building to worship God according to the dictates of their conscience, and this very Above Bar Congregational Church has a record second to none in the affectionate esteem of the "Independents" the world over. Indeed, few, if any, among the free churches of Great Britain or elsewhere, enjoy a more favorable reputation for its historic defense against oppression, be it civil or religious. Its name is proverbial for its stand for soul liberty.

Hence, it is a matter of much joy to the many friends of the church to hail the day set apart for the celebration of the Two Hundred and Fiftieth Anniversary, for which arrangements are being perfected and appropriate services will be held in recognition of its unique and remarkable history lived under the trying and unchristian attitude of the "Establishment" toward this heroic company of non-conformists who gathered to worship the Lord Jesus beneath its sheltering roof. The iniquitous Parliamentary Act engendered by the Bishops of the "Establishment," known to the religious world as the act of Uniformity came into force in 1662, and it unquestionably was the most intolerable act of the reign of Charles II, the climax of the moral blots work. It drove over 2,000 of the most godly ministers from the national churches, the men whose piety and worth, have never been equalled in the subsequent history of the Church of England. It was of this liberty, loving company came the sainted leader, Rev. Nathaniel Robinson, he was a marked man in a remarkable period of

English religious history. He of all the non-conformists stood out upon the quarter deck, and scanned the religious horizon of the time, from stem to stern, directing and leading his company through one of the crucial periods of soul emancipation. His devotion was as heroic as it was Christian and as noble to the praise of God as it was honoring to the cause he so much loved. It is to this type of man that not only is England indebted, but all lovers of soul liberty join in paying their tribute of respect to his name and memory. It was in this church Isaac Watts received his early Christian training, such a church with such a founder might well challenge all that is noble in one, and stimulate him to greater endeavor. Doubtless, the young poet often let his mind's eye depict the early scenes of the ministry of the sainted pastor Robinson, while preaching to his hearers of "those things that are most surely believed among us;" dearer than life itself. Again and again he must have seen his beloved father while engaged in the onerous duties of the diaconate and felt that it was a hallowed place, while his poetical soul gave expression to devotional thoughts that were later put in metrical form. On leaving the church and walking a few minutes Northward the East Park is reached; here Southampton has "done herself proud." The lovely flower Park on the east side of the High Street with the splendid statue of another noted townsman is seen. That of the energetic Burgess and Mayor, Richard Andrews, Esq., and directly opposite that in West Park or what is known as "Watts Park" is a statue of the poet by the celebrated artist, Lucas, who seems to have caught the sweet spirit of his subject and has given a very lifelike reproduction of the winsome, gentle poet, Dr. Isaac Watts, with outstretched hand as though he again were giving benedic-



STATUE OF ISAAC WATTS, SOUTHAMPTON

tions of helpful comfort to the weary, troubled soul. On the base line of the monument there are suitable inscriptions, and little children who repeat in childlike innocent simplicity the verses:

“So let our lives express,
Thy holy gospel we profess.”

While playing around on the grassy swarth and older travelers going toward the city of God, admire him whose statue they behold repeat afresh and again the lines

“Where all the realms of nature mine,
They were a present far too small,
Love, so amazing, so divine,
Demands my soul, my life, my all.”

Something over one hundred years ago a very enthusiastic visitor wrote a book about the “elegance of ye High St., the fashionable promenade, ye gay company of ye quality where seen, and the stately sedan chair with my fair lady going to the springs, and ye gentlemen of fine parts, who meet at ye water front.”

Southampton is unusually rich, even for “Merry Old England” in historic places of interest, with its noted and far-famed Roman Clausentunn occupying a strategic position at the time of the Roman occupation with its great Roman Highway to “Venta Belgarum” Winchester, and its old burial ground of Humtum in St. Mary’s parish in which ye ancient cemetery where Saxon and Roman warriors have laid to rest for centuries and where Saxon relics of the long ago are found in many of its ancient foundations and human remains are frequently uncovered. They have been among the unnumbered and forgotten for ages. But all are witness to the antiquity of the town.

This ancient Humtum was the place of the men of even a prior antiquity to the Roman invader. The men of prehistoric time lived here and were given to the chase; whose stone spear heads and

axes have been picked up on the Common, and after the flint age came those of the metallic era, the men that used weapons and implements of bronze, which implements and weapons were fashioned by a people trained in the great school of necessity. Then, as in our day, necessity has ever been the Mother of Invention. Those primitive fashioned implements and utensils are the evidence, however, of a knowledge of the metallurgy of copper that speak to us in no uncertain tones of the advanced civilization those primitive workers in bronze attained, and have left for later generations a problem that taxes the best thought and effort we can produce to solve their source of knowledge. These specimens found in Southampton and on exhibition in the local museum of the Hartley University College are worthy of consideration, and the attention of the antiquarian. The old bronze rings which doubtless were used as the medium of its exchange for their then crude commercial affairs are especially interesting to the numismatologist. Here the student of the new numismatics can learn much in the study of those bronze rings of the bronze era, bearing the impress of rare antiquities. Again the exhibit here shows with marked significance the fact, that of the 35 metals known today, of these, only seven, viz: Gold, silver, copper, tin, iron, lead and mercury have been known from all antiquity; of the others, 14 have been discovered since the fifteenth century; the remaining 14 have come into notice since the year 1802. The three metals, those everywhere selected by the commercial nations are gold, silver and copper. These are believed to have been the earliest metals discovered and of these bronze copper is the best suited for general circulation. It would appear that those primitive men of the bronze age understood something of the purpose of a kind and Beneficent

Providence that gave to them a metal endowed with properties peculiarly fitted for their needs and they have left their stamp and impress upon the age in which they lived. After the bronze age came those races who advanced in the art of metal working and were able to produce implements of war and of agriculture, many of which have been found in Southampton, affording to the museum of the town a unique place to the man of research and especially to the antiquarian. To the historian Southampton is peculiarly rich in historic data; here history is interwoven with the earliest English. Humtum was indeed the cradle of much of the formative historic productions and events of ancient Britian.

Bevious Valley and the Itchen are of great interest to the student of history; leading characters figure in their annals of war and song; here the warrior bold of subsequent years have wrought mightily, leaving an impress on the thought and life of the succeeding ages.

It was in Humtum in 626 that Eadwin, King of Northumbria, conquered the Saxon King Cynegils and compelled him to submit to his supremacy. Here in 635 the people of Humtum entered into solemn agreement to embrace the Christian religion by publicly acknowledging "The Lord to be God Almighty." It was in Humtum, King Cynegils was immersed upon the profession of his faith in his Saviour, and please note it is worthy to relate and very significant that the spot where King Cynegils was baptized that the new parish church of St. Marys was erected there by the rector, the esteemed Canon Basil Wilberforce, himself an immersionist, who caused to be erected a baptistry where the ordinance of baptism is observed agreeable to the primitive custom and in obedience to the New Testament commands, and in conformity and

accord with the Apostolic Church. Here in St. Mary's Church is a baptistry that would do credit to any Baptist church in England or elsewhere. Humtum was a chief port in the Dominion of Beorhtric King of Wessex. In 787 this sturdy soldier formed an alliance with Olaf, the powerful King of Mercia, and drove Eghert from his throne. It was in this historic Humtum that the Danes landed in 860 and wrought such awful destruction. It was here that Olaf of Normandee and Swegn of Denmark landed in 994 and pillaged and tore down their castleated citadels. It was here the English Etchbred fled from his Kingdom; it was here the great Dane Canute lived and reprimanded his courtiers for their false conception of his power; claiming for him supernatural gifts when they asked him to forbid the incoming tides from advancing further and higher, the identical spot is not positively known where this occurred. But tradition is fixed in this locality the geological forces that have been at work, during the past centuries, will not permit of presenting the exact location of Canute's chair at the water front. But this legend is associated with the town. It may be, and possibly is only legendery. but the fact remains that the town associates Canute's name with its history, and there is a dwelling house named Canute House, which couples in an indisputable way this historic association. There were many noted Abbeys and Priories connected by an ecclesiastical tithe to Southampton, the great Abbot of Corneillies and Lyre collected customs and other rental tithes from the town from its earliest history. In 1086, the date of the Doomsday book, the town was held by the King in Dememe. Southampton enjoyed many privileges as well as serious hardships, its history is largely the history of martial

England; from her water front vessels of war and commerce have been plying between the ports of the globe from the "early day," the fisherman's trolly and the merchant's ship came and went. But especially interesting to the lover of religious and civil liberty, is the fact that no vessel ever sailed down the Solent with such possibilities as the "Mayflower," when on August 15th, 1620, she bore the little heroic company of choice spirits, that gave to later days the brain and brawn of the American nation. It was here John Robinson gathered his little band after returning from their trying experience in Holland among the Dutch. And with many sore and perplexing difficulties calculated to discourage any man but the brave hearted John Robinson, who set sail on the ever-to-be-remembered memorable day, to seek a home and found a country free from the accumulated accretions of the centuries. They were a brave company, and, notwithstanding the failure of Francis Bakewell, which sad story was only too well known to them, of how he attempted in 1618 to take his little company from Amsterdam of 180 persons who joined the enterprise to "seek a home beyond the sea"; only a few ever lived to tell the story of their experience. Even poor Francis Bakewell lost his life with his comrades. Possibly in all the annals of human history, none is more pathetic than the story of Bakewell's attempt to cross the storm-tossed Atlantic, with his comrades to settle in America.

Our little heroic band of Pilgrims knew only too well the results of Bakewell's attempt and failure. It was only two years previous that Bakewell had failed, when they, the Pilgrims, responded to the spirit of the occasion and boarded the Mayflower to cross the trackless, pathless ocean. The old West Gate was the last

place they met in Southampton while they wended their way, carrying in their hearts the spirit and nucleus of what later became "the land of the free." The learned Dr. Mandell Craghton, Bishop of London, well and truly said: "Few promptings of heroism rank higher in human annals than the courageous resolve which led the little band to seek in the unknown western land, a new home where they might worship God according to the dictates of their conscience, and found a purer and regenerated society, unfettered by the surroundings of a "degenerated past." John Robinson and his fellow travelers boarded the Mayflower August 15th, 1620, as she lay at anchor off the Quay of the west gate, and that little band of brave men and women unquestionably became the pioneers and founders of our American liberty. It was from this stock and descent that Isaac Watts sprang. He became the worthy descendent of the English "Independents" whose spirit, like their American cousins, have permeated the world, and have wrought so splendid a service to the cause of religious and civil liberty. The very name is synonymous with personal rights of the individual and freedom of personal conviction in the discharge of their conscientious duties toward their fellow men. Well did Dr. Isaac Watts develop this distinctive characteristic, the family heirloom of liberty.

CHAPTER III

DR. WATTS' PERSONALITY

It has been said, and truly so, that Dr. Watts was the embodiment of all that was refined and cultured. He was a very exemplary Christian gentleman, and a "good soldier of the cross"; a true "minister of the Lord Jesus," whose ministry lived in an age when the cynic scoffer and leering jest of the infidel was so much in evidence. The great infidel Voltaire was contemporary with Dr. Watts and visited Bevois Mount, the residence of Lord Peterborough, his visit left anything other than a helpful influence for the Christians of the town and vicinity, gifted man though he was and very able, Voltaire did incalculable damage to the moral and spiritual uplift of the community. He enjoyed the benefit of a scholastic training that should have been devoted to more worthy uses than the belittling of the gospel of salvation. Voltaire, both with pen and voice, arrayed himself with the forces that were disappointing for good. Possibly no man of his age wielded so much influence, in his own country, France, with his pen as Voltaire. Now this gifted and scholarly man visited Southampton and was lionized by the so-called "Social Set." He had an entree to the highest circle because of the superior social position of his host Lord Peterborough. The "Quality" was much charmed with Voltaire's thrusts at religion, and all religious beliefs in a personal God, where in keeping with his theory of morality, which he so strenuously advanced, which on close examination is nothing more or less than "Bumpology" pure and simple, which its final analysis proved. His claim to recognition of his so-called explanation of the preponderance of selfishness over the sympathetic affection is not man's fault. It is

only his misfortune, for it is due solely to the preponderant influence of the external over the internal mind, etc. Repentance therefore is folly and obligation a mere prejudice. Such was the teaching advanced by Voltaire and one can readily see the trojan efforts it required at the hands of Dr. Isaac Watts to combat such God dishonoring theories from taking permanent root in the town. Dr. Watts could see and taught the imperative necessity for stating the gospel truths under poetical formula. Voltaire had pooh poohed what he boldly asserted to be as foolishness the non-sensical dogma of the freedom of the will, that it was only invented to vindicate the equally non-sensical dogma of a Divine Providence. Man is only a part he taught, determined in all his movements as a great world machine; a blind instrument in the hand of necessity to all of this sort of man-made and man-evolved subtle sophistry and rationalistic philosophy. Dr. Watts met him with that calm Christian confidence so characteristic of the man, hence he wrote:

“Forbid it Lord that I should boast,
Save in the death of Christ my God,
All the vain things that charm me most,
I sacrifice to his blood.”

Dr. Watts knew only too well how painfully true it was that sin was of man, redemption is of God, and further, the moral life in its regeneration by redemption, reposes entirely upon the act of God, by whom redemption was in his first instance conceived, and from whom it received its initiation and accomplishment. Dr. Watts further knew by his training and experience that the awful consequence of sin which reaches man in his social relationship, violates his social instincts also, and makes him a social victim, making and being made unhappy hence, Dr. Watts taught “joy in believing,” and gave the well

known verse as the result of his close mental and experimental observation of this blessed truth;

“Stand up my soul, shake off thy fears,
And gird thy gospel armour on,
March to the gates of endless joy,
Where Jesus thy great captain's gone.”

It was contact with sin and sinning men that made the strong personality of Dr. Watts appear to advantage in his ministry. He was a man of fine parts; gracious in his bearing and of a very retiring disposition. But when the occasion demanded it, few, if any, were more ready to respond to the cause in defence of the gospel, and, like Paul, the Apostle, he felt “He was set for the defence of the gospel, strong as a lion, gentle as a lamb.” He knew this was a sinful world and its moral life with its problems was to be wrought out under harsher and sterner conditions. To his mind it was a far nobler spectacle, a serious but a sublimer drama. This revival of a purer and spiritual morality and spiritual struggle right in this world, this the very home of sin and pollution, hence Dr. Watts further knew that the preaching of the gospel by a clean and saved upright man was essential to making known salvation to lost sinners successfully. He believed in appealing to the poetical, spiritual songs as a means to the end. It was educating the race through a devotional faculty the method of preparedness for redemption. In the old town of Southampton and the gay world of fashionable London, the metropolis, this truth was brought to his attention with forcible significance. His association with social and moral conditions and its imperative need for a higher power than that which was native in man. Because “The natural man knoweth not the things of God, for they are contrary unto him.” The Pauline teaching was familiar to Dr. Watts. This was no secret to him. He beheld on all sides the

sin-embred poor sinner suffering from the benumbing effects of this moral paralysis from which the race has suffered from time immemorial. The conscious guilt and awful degradation of the "masses and the classes" was a live question to his soul, trained in the common school of observation he was only too painfully aware of the fact that the history of the race divided itself against the pure and the impure, the good and the bad; he beheld the sinner in his wickedness on the one side and the "children of God" on the other. His theological training brought to his attention the gospel discovery that in the sinner sin discovers itself, its nature and final issue, in the other "grace" recovers its restorative remedial character and its adaptation to the necessity which sin had evoked. Sin teaches misery in its final analysis. Sin is suffering; the gospel points to the remedy for a sin-stricken soul and gives the sinner, who embraces it, the blessed incitative to seek a full spiritual recovery. Knowing this truth Dr. Watts' gentle and sympathetic heart was much exercised during his ministerial career. He was gentle in his bearing toward others, hence, it was the keynote of his great personality. He was possessed of a very happy cheerful disposition, though never physically robust. His countenance bespoke a calm spirit within; his kindly smile and winsome manners made for him a very charming personality, and he was conscious of its effect on his hearers while engaged in preaching and his pastoral labors. His was a whole soul, frank hearted love that went to the hearts of men and made them realize something of the passion and fire with which his own life was aglow with, that made his hymns reach not only the hearts of the Christians but every soul that used them. Dr. Watts had a very distinctive personality that was imparted through his po-

etry and made for him the reputation of the human poet. He was seen at his best when engaged in trying to win the "baser sort" to embrace the gospel. It was thought by the admirers of his day that this phase in his ministry was never surpassed in all the non-conformist ministry. Dr. Watts' personality and his gentle endeavor to reach the unsaved was a great factor in his life, in drawing men to acknowledge "Jesus' power to save." He could attract the coarse and vulgar and win an entrance into their confidence and esteem by his sweet-spirited fragrant life to the "gospel of the grace of God." His was a ministry of sunshine; his life an inspiration and his devotional spirit seem to have caught the "lilt" of the heavenly country, giving to the world true poetry, because he lived a life consecrated to the service of his divine Lord. Dr. Watts' personality and charming cultured mind might well be studied by the modern ministry for more effective results in the service of the King.

CHAPTER IV

THE HISTORIC ASSOCIATION OF MEN AND SCENES OF DR. ISAAC WATTS' BIRTHPLACE THAT SUGGESTED TO HIS MIND HIS POEMS.

Space will forbid a very extended historical sketch of "Ye old town of Soten," or its many noted and distinguished men and women who have taken a prominent place in the scholastic and commercial world. Possibly the Southampton of today enjoys a foremost place among the ports of Great Britian. The mercantile marine whose home

port Southampton is, embraced many of the "crack ocean greyhounds" of many of the most widely known companies of the world. The flags of all nations can be seen flying at the masthead of a great number of "sea going craft." Indeed, Southampton is only second in the race for the shipping ports of England, which at present writing means the world. Liverpool, her competitor in the Northwest of the Kingdom, does not enjoy the advantages enjoyed by Southampton; while her tonnage is greater, by considerable, her convenience for accommodating the "greyhounds" is not in anywise to be compared with Southampton. The "Mersey" is not the "Solent." The far-famed Southampton waters, whose tides will admit of the biggest "craft afloat" to dock at any hour of the day or night, relieving the traveler of the worry and vexatious delays incidental to having to wait "for the tides." There are no great "Sand Bars" to obstruct the "route to the sea." Vessels are docked at all hours, and the train service right at the "Gang Plank" to carry the passenger to London direct without the loss of time, annoyance and expense in crossing the city to reach the train depot. This is an advantage that the Trans-Atlantic and Continental travelers are appreciating as seen by the greatly increased growth of the passenger list both entering and embarking from the port of Southampton. The Humtum of the past is known to the antiquarian and the historian for its past associations just as she is known today by the mariner, for the splendid docks; her history is interwoven with remote antiquity; her history is connected link by link in the chain of events of the historic past. Her story is largely a part of the history of England. The men of Humtum from remote days of yore have held a large place and took part in the affairs of the British Isles with

the earliest beginning. They were among the first in the formative period of Britian, from the pre-historic flintage down the successive stages of human history, while the charter of the town dates from the time of King John. Its town record is of far-reaching into the remote antiquity. Possibly the most interesting and familiar sight in the town is the Bar Gate, which is among the very finest specimens of early baronial architecture in England. The old building recently put on a "new smile" because of the laborers of the local contractors who made some much-needed repairs and brushed up the venerable pile a "bit." Portions of its walls were erected during the time of William the Conqueror. It was this old building, so much regarded and esteemed in the Eleventh Century, and has been in continuous use ever since; either for a court of justice or for meetings of "Ye Ancient Barons." It is a very worthy and imposing structure, with its castleated buttments and massive Norman walls, which are in every sense a worthy competitor with "Ye Great Cathedral" whose Norman buttments is the pride of "Ye City of Winchester," and the proud boast of the citizens of "Ye Ancient Place" of "Ye Great Churchman, William of Whickyam," who claims for the Cathedral the first place in England for the fairest and finest Norman structure, with its long, nave and graceful aisles. This old Bar Gate was much admired by "Leland." Oh! what changes have taken place since the sun first cast its shadow over the "sun dial," the then time piece, where the warrior bold waited for "My Lady Fair"; what heart aches, suffering and joy have been experienced while passing under its arches. The Bar Gate is very closely associated with the legend of "Ye Ancient Saxon King Asqupart" and "Ye Giant Bevois" of Humtum. This forms one of the most

interesting legends of Britain, and the old metrical romance of Sir Bevois is founded upon these exploits so exceedingly interesting alike to the historian and antiquarian. It was the solidity of the Bar Gate that suggested the lines to the poet.

"Thy throne eternal ages stood,
Ere seas or stars were made,
Thou art the ever living God,
Where all the nations dead."

The Water Gate and Castle Hotel with its massive oaken beams, supported upon great arches of early English masonry, are worthy of note. The visitor can see in his mind's eye the "Quality" of Ye Ancient Day seated at the fireside of this old structure. St. Michaels Church, with its lofty spire that served as the landmark to the sailor "while making their course" over the waters of the Solent and rejoiced to behold the gleam of light flickering high up from the lantern, swung out from its topmost perch at night to welcome again the returned mariner. This ancient church, which is claimed to be among the earliest built in "Soten," contains many interesting ecclesiastical curios. The Font is of interest and of great antiquity, of black Purbeck marble, one of the oldest of its kind in England. The Chained Bibles, the silent witnesses of the reformation days, and many other items of historic interest are associated with this old parish Church of St. Michaels. And connected with this old church is an item, last but not least, for the purpose of this little work in the church records reference is made to one Mary Watts, the beloved sister of Dr. Isaac Watts. The Chained Bibles before mentioned are very unique and are worthy of examination, possibly few who visit the "old Sanctuary" ever stop to think what those Chained Bibles meant to the English people and how many scenes have taken place; what changes have come

over the religious thought and life of England; what nations have risen and fallen; how inventions have been brought forward from the fertile brain of the inventor; what changes of locomotion what constitutional liberties have been enjoyed, yes, and what changes have taken place in the moral and social life of the laborer and "Ye Quality"; how the chains have fallen from the cruelly abused slaves; this has all taken place since the days of the reformation of which these Chained Bibles are so positive, yet silent witnesses. Dr. Watts loved this old Sanctuary and the Bible which under God has been the keystone in the arch of British liberty, and occasioned him to pen the well known lines:

"O how I love Thy holy law,
 'Tis daily my delight,
 And thence my meditation draw,
 Divine advice by night."

The Castle was erected by that sturdy Norman, William the Conqueror, and was very strongly fortified. This fortress is part of the great fortification known as the "Mintionem Huntumin," which is alone sufficient to attract the student and lover of Norman architecture, and further to attest to its early origin and construction. It is situated close by to where Dr. Watts was born and the familiar playground of his boyhood days, and the subject that suggested the verse:

"Give me the wings of faith to rise,
 Within the vale and see,
 The saints above, how great their joys,
 How bright their glories be."

St. Mary's Church, to which reference has already been made, is on the foundation of a very ancient structure. This church was the Mother Parish Church of the many churches of Southampton. Its history dates back to early events in English life. This building was taken

down during the encumbancy of Canon Basil Wilberforce and the present structure erected. It is a beautiful building in every way worthy of the distinguished rector, who gave of his own private means, liberally, towards its construction and his very best endeavor for its completion. This beautiful building is almost of cathedral proportions and of early English design. Originally this parish extended over a very wide territory and enjoyed oversight over other parishes. It held a peculiar relation toward the diocese of Winchester. It was not a college church but enjoyed many privileges similar to a college church. It also enjoyed the confidence of William of Whickyam, who donated monies to this parish in 1404. Very near by stood the Hermitage of the "Blessed Mary," which in the time of Henry VI. was a very noted institution and the celebrated Hermit William Geoffery was the confessor, to whom great companies of devotees from the adjacent parishes and countryside came for confession and absolution.

A still more ancient institution was also close to hand, the Hospital of St. Mary Magdalene for "weak folk" and lepers. This institution was of very great antiquity; it was of prior origin to the Hermitage. The entire immediate location is of especial interest to the church historian and lover of ecclesiastical affairs. The Pope of Rome gave benediction and approval to this Hospital in the year 1179. This neighborhood, with its silent but convincing testimony of the changing condition in human affairs, suggested to Dr. Watts the lines:

"Life is the time to serve the Lord,
The time to insure the great reward."

The Richard Taunton Charity was founded largely by a relative of Dr. Watts, showing that the family were among the substantial folk, and

his connection were numbered among the "well to do." This charitable institution was largely due to the philanthropic spirit of a cousin of Isaac Watts, who was much interested in the care of the poor. The name of this charity is well known in Southampton and vicinity.

Incidentally the Ordinance Office is worthy of note. While historically considered it is of comparative recent date in Southampton, having been removed from the Tower of London in 1841 to its present location and, while being new to Southampton, the work performed here is of great value and in keeping with this historic town because of the antiquity of many of the documents which are reprinted, documents known to the Scholastic and Scientific World.

The manuscript, entrusted to this office for reproduction and retracing, are among the most valued and ancient in the kingdom. The Ordinance Offices are situated about three-fourths of a mile northward from the Bar Gate and at the beginning of the far-famed Avenue, the pride of the town with its stately rows of elms, that line both sides of this lovely promenade, which extends for a considerable distance up through the "Common," a favorite open space of country containing from three to four hundred acres in extent and many charming "bits" of romantic scenery. The Ordinance Survey Office is under governmental control, the Royal Engineers being in charge, and the staff is among the best and most experienced in the world. This institution is in every sense worthy of the great Imperial Government that supports it. It is the main office of the Government Surveys of the British Isles. The work executed here is of the very highest order. The reproduction of the most valued manuscript is performed here, the art of reproducing fac similes of a great variety of ancient documents,

including such valued works as the Dooms-Day Book, Magna Charta, etc. The labor rendered in restoring and reproducing many of the Anglo-Saxon manuscripts has been accomplished with rare credit and skill, affording incalculable assistance to the historical scholastic and literary world. This institution Southamptonians might well be proud of. It is in the front rank of the engraving profession of our times and worthy of a visit.

The "Common," already referred to, was no doubt often visited by the young poet, Watts, in his rambles with his friends, its bright green swarth so inviting to the joyous spirit of youth. It was this thought of days gone by that Dr. Watts remembered on his return visit from London that suggested to the poet the lines:

"O, may these thoughts possess my breast,
Where 'ere I rove, where 'ere I rest,
Nor let my weaker passion dare,
Consent to sin for God is there."

This neighborhood would excite to poetical expression any person that possessed a spark of love for scenic beauty. Such a stretch of park-like landscape would or should appeal to saint and sinner alike. Even Voltaire, the French infidel, while visiting Lord Peterborough, whose stately mansion was in the immediate neighborhood, referred to the beauty of Southampton's "Common." And the poet, Southey, who once resided at Bevois Mount, wrote a farewell sonnet on bidding goodbye to it. The old town walls are in keeping with its ancient and remarkable environment; one can readily understand what they meant to the citizens for protection against the invaders. Leland refers to these old walls during his day. They are splendid specimens of style of masonry used in the Norman period.

The Gate Ways are especially worthy of note, and several magnificent Norman buttresses are

still in good condition. It was the various Gate Ways that attracted the attention of the antiquarian Leland on his last visit to the town, when he wrote in 1536, stating that the ancient walls "be in fair, and right strong walls of Humtum eight gates." The Bar Gate, to which reference has been made, was the most prominent because of its situation and its immense strength. The West Gate, also referred to, is a remarkable and interesting old building with its portcullises and the six square appurtenances are still seen where the occupants could throw misles and pour scalding water and other matters down upon their opponents from their secure position.

God's House Gate, Postern Gate, Blue Anchor Lane, and Ye Old Bridles Gate are unique and in a splendid state of preservation; those massive stone walls of old Southampton, with their towers and battlements, greatly impressed Isaac Watts, with the ivy clinging so fresh and green to the chinks of the wall suggested the lines:

"Begin my tongue some heavenly theme,
And speak some boundless thing,
The mighty works or mightier name,
Of our Eternal King."

A very quaint old spot known as Catch Cold Tower, so named from its bleak position to the weather, where "Ye Watchmen called 'All's Well,'" during the long winter nights. Again Arundle Tower was a very imposing structure with its massive walls that attracted the attention of military men who have visited "ye old town" at various times. These towers were especially regarded with favor by the warriors as the centers of strength, they were citadels of consecrated power, around them the fiercest combats raged; here many a warrior met his Waterloo. These old memorials of battle appealed to the poetical mind of Isaac Watts when he beheld their solid-

ity and massive, towering strength to protect the town. Dr. Watts spiritualized the thought and gave to the world the well known and ever popular verses:

“Great God, how infinite art Thou,
What worthless worms are we,
Let all the race of creatures bow,
And pay their praise to Thee.
Thy throne eternal ages stood,
Ere seas or stars were made,
Thou art the ever living God,
Were all the nations dead.”

Reference has already been made to the Above Bar Church where the sainted father of Isaac Watts was so closely identified with in an official capacity for over 40 years. While he was engaged in securing his livelihood by conducting a private boarding school in the old town. Father and son were very companionable and in their going to and returning from the Above Bar Church from their home on French Street, they passed and repassed “Holy Rood,” a singularly interesting church of very ancient foundation, associated with many peculiar and antique customs, among them was what was known as the “Proclamation,” a long raised walk where “Ye Town Folk” gathered in times of war or peace to listen to “Ye Town Crier” proclaim in the name of “God and ye King” the latest news or when ye “Coach” from London had been attacked by “Ye Highwaymen” and the patient travelers had been relieved of their pelf by some “knight of the road” like ye “Tom Faggus” or “Dick Turpin.” This old “Proclamation” was the rendezvous of the gossip, “ne’er do wells” and idlers; here they congregated to know “what was going on.” This old resort was a much favored spot in the town and young Watts was much impressed with this place; from time to time as he passed by, noticing the groups that congregated, which suggested to

his acute imaginative mind what use he could suggest the "Proclamation" might serve, when the following lines were penned:

"Joy to the world, the Lord has come,
Let earth receive her King,
Let every heart prepare him room,
And heav'n and nature sing."

"Holy Rood Church" is worthy of the attention of the antiquarian, its foundation is of a very early date, said to be of Saxon origin and among the finest specimens of church architecture of mediaeval times. The spire with its chimes and metallic figures, which strike the hour, attract the passerby who invariably stop and look up at the little figures in their metallic garb of "men of old" come from and return to their post, and especially is this old corner of this busy thoroughfare interesting on the Lord's Day, or the holy days, when the chimes ring out to the passerby, "Ye are welcome to do ye service in ye house of God." Young Watts' mind was imbued with sacred things and he loved the Sanctuary, hence the sound of the chimes to his ear suggested the lines:

"How did my heart rejoice to hear,
My friends devoutly say,
In Zion let us all appear,
And keep the solemn day."

"On the Common" is a very much used term in Southampton, "Ye Towns Folk" have to make a visit to the "Common," the place and object of their Sunday afternoon's walk which is a very general practice to this day, and "Ye young coy servant maidens" still keep up "Ye Ancient Custom" and will look with sharp eyes, for John, on her afternoon out," for a wee stroll up past ye "Stag Gates," and the "Cowherds" to the grassy walks on the "Common." It was on this very "Common" one of the most interesting

Courts known to the modern judiciary was held. The "Leet" Court, known everywhere to the legal fraternity, but especially of interest to the English and American lawyers. This ancient institution, the "Leet" Court, is among the earliest known Courts in Britain. Its sessions were held on this "Common" and here the proceedings, that to our times are both singular and interesting and that have held such a large place in the "practice of law," were held. "Leet Day," "Court Day" was a great day among the parties of interest who gathered on this day in ye ancient "Leet" Court which differed in many particulars from the "Pipowders Court" which followed the English "Fair" and tried petty offenders and sentenced them on the same day that they were tried. The "Leet" Court had larger powers and greater jurisdiction; it was somewhat like the ancient Sheriff's Court, that could seize both prisoner and property. Here "Leet" Court held its sessions and the visitor can see with his mind's eye the litigants discussing their differences pro and con under canopy of the Heavens, surrounded by their friends and foes. Here many a fierce combat raged between the representatives of the various contending parties. All of this story was familiar to the young poet, Isaac Watts, and this scene with its association of the "Leet" Court brought forth the well known lines:

"Upward I lift mine eyes,
From God is all my aid,
The God who built the skies,
And earth and nature made,
God is the tower to which I fly,
His grace is nigh in every hour."

"Blue Anchor Lane," a noted passageway from the palace and the King's household, were accustomed to use this old way, especially the Bailiff's and personal attendants upon his majesty. This

old lane is in a remarkable state of preservation and the antiquarian will find in the walls of this old passageway parts of the old Royal Palace. "Blue Anchor Lane" is a "quaint, weird old lane," said a writer of two centuries ago and modern writers might well describe it as a "quaint, weird old lane," for such it is. What secrets could be told if the old lane could only speak. How many of the "Gay and Fair" have waited to pass up to see "Ye Majesty, the King," through the "Blue Anchor Lane." This old passageway was very near to Dr. Watts' house, on French Street, and doubtless many times in his day he had been through "Blue Anchor Lane," both coming and going down to the "Shore." This "old way" suggested the lines:

"That awful day will surely come,
The appointed hour make haste,
When I must stand before my judge,
And pass the solemn test."

During Dr. Watts' ministry he was waited upon by a young man who had been guilty of great moral sin and his conscience troubled him; he felt the burden of his guilt so oppressive that he went to tell the story of his heart to the minister. After comforting the young man and telling him the "way of the cross" and there was "forgiveness with God," Dr. Watts wrote the comforting and suggestive verses:

"Why should my passions mix with earth,
And thus debase my heavenly birth,
Why should I cleave to things below,
And let my God and Saviour go."
Call me away from flesh and sin,
One sovereign word can draw me thence
I would obey the voice divine,
And all inferior joy resign."

The town Quay has been the place among others in ye town that have held a strong place in the affectionate esteem of the people. Here they can

get a "Blow," the breeze that sweeps up from the "Solent" is met here on the Quay. Here for centuries people have gathered either for the social hour or evening stroll or to see their friends "Off" or welcome their returning from "Abroad." To the local "folk," this "Going Abroad" means much, it conveys all it implies, "Seeing Them Off." At once there is wafted before the Southamp-tonians mind's eye visions of distant lands across the wide ocean with possibilities and probabilities of great change in the fortune of their "Going Abroad" and who are now, just "off" at the "Quay." This was all a very familiar scene during the time of Dr. Watts, so he with his fertile and imaginative brain, put the thought of "Going Abroad" into practical purpose, and wrote the lines :

"Come, sound this praise abroad,
And hymns of glory sing,
Jehovah is the sovereign God,
The Universal King."

During the twelfth and thirteenth centuries the priory of the Grey Friars, known as the "Franciscans," was located in Southampton and they had a very extensive priory with splendid grounds. They were very intimately connected with the ecclesiastical life of the town, and their old "Friary" was the occasion of many a hotly contested dispute between their Abbots and "Ye Town Folk" concerning tithing and "barley corn" tithing. Their "Establishment" was situated in the neighborhood of what is today known as Gloucester Square, and many a remarkable story is told of ye "Gentlemen Friars," "God Save Them," and of their escapades in the town; while this was like all other monastical institutions in Britian at the time the Monks here were possibly no better or worse morally or otherwise than the other orders of Priests and Monks of their day.

Their institutions were scattered all over Britain and in common with other priorys, were abandoned at the reformation. Our young poet lived very convenient to this continental institution and he, in common with all who are familiar with the pre-reformation period, entertain a rather severe judgment against this Romish institution, and felt that Popery was the curse and bane to English progress. So true to his environment and early training he expressed his poetical ideas in the following words:

"God will not always chide,
And when His strokes are felt,
His strokes are fewer than our crimes,
And lighter than our guilt,
His power subdues our sin,
And His forgiving love,
Far as the East is from the West,
Doth all our guilt remove."

The Bridewell or old Prison is among the interesting structures that interest the man of letters and especially the historian, because of the many noted personages both of high and low "Quality" and the peasant alike, have been confined in its dungeons for political and religious offences, and "Ye Knights of the Road," who when caught following his "craft," have been handed over to ye "Old Jack Scratch" as well as many of the prisoners taken from the "Main" and brought to the Quay and finally met their fate at the hands of ye "Warden." The old Prison occupies a commanding position near ye "Water Front" and its great round tower, ivy clad and Norman masonry, speaks in no uncertain language of "Ye of the "Reformation," when "My Lord Bishop," of ye Cathedral City of Winchester, exercised his authority with such a high hand. (See life of Bonner and Gardiner, Bishops of Winchester.) The story of the Bridewell was a familiar one to the poet and he gave the hymn so much sung:

"A broken heart, my God, my King,
Is all the sacrifice I bring,
The God of grace will ne'er despise,
A broken heart of sacrifice."

Wood-Mill, a mill sight dating from Saxon times and the stream that flows over the old wheel of this mill is well stocked with fish and was formerly navigated by small craft to Ye Winchester, but in later years has been abandoned for such purposes. There are some very pretty walks in the neighborhood and a fine mansion of Queen Ann times, the residence of a well known Hampshire family, who have been residing in the vicinity for many years. The old mill at Wood-Mill is a much frequented spot for the artists and the "towns folk"; it is an ancient and inviting neighborhood with its many surrounding historical associations. Dr. Watts knew Wood-Mill and in his walks enjoyed this favored spot. It suggested the lines:

"From thee, the over-flowing spring,
Our souls should drink a full supply,
While those who trust their native strength,
Shall melt, and droop, and die."

The quaint little historic building, just in the Eastern part of the town known as the "Cross-House" was to Dr. Watts a very suggestive structure; the old building occupied a very warm place in the esteem of "Ye Ancient Travelers" over "Ye Itchen" who waited for "Ye Werry" to take them over the swift flowing tides to the "other side." This little building afforded shelter from the storm and many of the country folk who attended the divine service at St. Mary's availed themselves of the shelter provided by the authorities in this old building. It was erected in the long ago; reference is made to its much needed repairs as early as 1517. Hence, it is quite an old structure and unique for even "Ye Merry Old

England." Dr. Watts often crossed the "Itchen" on his way to Netley Abbey, the famous ruins so much admired for its ivy covered walls and graceful gothic arches, said to be among the most charming spots in England. It was the "Cross-House" that lead the poet to write:

"Within Thy circling power I stand,
On every side I find Thy hand,
Awake, asleep, at home, abroad,
I am surrounded still with God."

God's House, a very interesting institution, located very close to the birthplace of Isaac Watts, and of singular interest, historically associated with some of the leading events in English and French history. Its foundation was established in 1226 by a man of great wealth, who was of French birth, but accumulated a fortune in England as a merchant; the institution was founded and endowed by him and named "Maison de Diew." The history of this institution is singularly remarkable that in so many instances it recalls events in both the religious and political life of the English and French people. It has been chiefly associated with the French speaking people and afforded much relief to the Protestant refugees at various times, especially during the awful days of suffering of the Huguenots of Paris, who sought shelter here, better known as the massacre of St. Bartholomew's day. Possibly the greatest blot in human history was the massacre on St. Bartholomew's Day in Paris, of the Protestants by the Roman Catholics. (See De Aubigne History.) These are the salient facts: Pope Pius V. promulgated in 1570 a bull deposing the Queen of England. That was no mere stage thunder. Pius V. had exhorted Charles IX. of France to pull up the Huguenot heresy by the fibres of its roots; and the advice bore fruit, after three years, in the massacre of St, Barthol-

omew. He also congratulated Alva on the efficiency of his Council of Blood, and took part in the cruel wars of religion in France both with money and with men; and what is yet more to the point, he interested himself in the plots against the life of Elizabeth. Some very quaint entries are made in the records of this institution, and especially interesting to the student is the account of the burial of the conspirators who paid the penalty of their offence with their lives in 1450, for attempting the life of the King. Some remarkable historical characters are buried here. Men who wrought in the political and religious affairs of the world. This interesting institution alike and in common with the other already referred to, suggested to the poet the lines:

"Let every mortal ear attend,
And every heart rejoice,
And trumpet of the gospel sound,
With an inviting voice."

The record of Dr. Watts' contribution to hymnology would fill a much larger volume than is our purpose to write. Few indeed of the poets have rendered a service to the devotional spirit of the Church of God, comparable with the services rendered by the sainted Isaac Watts. His gentle gracious spirit was so beautifully expressed in his poetical contributions, and while he was the distinctive and outstanding figure of Southampton, because of his birth within her limits, Dr. Watts was the poet of the Christian Church in the broader sense and truly called "The Bard of the Sanctuary." Dr. Watts was too many-sided in his poetical conceptions to be the poet of a sect, his horizon was wider than the limits of any one phase of the truth. His poetry is suited to the time, and for all the times. Because it is the poetry of the human heart in its upreaching after God. Greater poets

of the classic type have lived, prior to and subsequent to Dr. Watts, but no poet ever lived in the loving affectionate esteem of the "People of God," or held a warmer place in the church or stood at the forefront of the poetical thought of his fellowmen. What Goethe was to the philosophic poetry, Dr. Watts was to the soul poetry, and while he was born in the age that gave such a galaxy of distinguished men, none shone with brighter lustre than the gentle, sweet-spirited poet, Dr. Isaac Watts, whose fertile and imaginative poetical brain enabled him to use the historic incidents and association of his birthplace as the occasion for quickening the devotional service of the church of our common Lord.

CHAPTER V

DR. WATTS' CONTRIBUTIONS TO THE LITERARY, SCIENTIFIC, AND THEOLOGICAL WORLD

Dr. Watts was born at a period of the world's history noted for its distinguished men of letters, arts, and science, and while he is regarded chiefly for his contributions to hymnology to the church, his literary and theological contributions to the scholastic world were by no means of a common order. His mind was well trained, and he was further possessed, of that much coveted faculty that enabled him to write what he meant and express in no uncertain language what he desired to say. Dr. Watts was not a Shakespeare, or a Newton, or a Bacon, or a Butler, but in the sphere of human sympathetic expression, embodied forth in poetical formula, he was the peer of any of the great company of men of whom England is justly proud, and the world at large is thankful.

While engaged in his active ministry Dr. Watts wrote a number of scholarly and literary works which have attracted the attention of the literary world because of the rare and unique style that characterized his effort. While a young man he contributed a work of great merit, "A Scheme of Ontology," which is regarded among scholars as a work of no commonplace production. Then he gave a brief, but very able work of "Logic," a number of volumes of sermons that theologians have been loud in sounding his praise, for his sermonic productions, especially his sermon on "Soul Liberty" which is claimed to be suitable for our day or any other day. Dr. Watts gave to the world of letters a volume of finely written philosophical essay, and later his "Discoveries on everyday Education" is worthy of note. "His elementary work on Astronomy" was a very popular work of his time but not so much accepted by astronomers in our day, the new school having discovered other and better methods. Dr. Watts gave to the world a book on geography which at the time of its publication stood in the very van of geographical works. It was because of his rare and gifted scholarship that the University of Edinburgh conferred the degree of Doctor Divinity, and in further recognition of his ability the other great Scottish University of Aberdeen conferred its degree. Dr. Watts was not an ornamental Doctor Divinity, who only attended the School of Bumpology, but gave evidence of his work as a scholar by his literary and scholastic productions. His attainments were of a very high order, and the faculty of the great Scottish seats of learning recognized his merit and acted accordingly. Dr. Watts was well acquainted with the science known to the world as moral philosophy; he understood the motives and purposes that govern human action. He further knew that the race needed a

sane and rational presentation of this moral law, which governs intelligent and free-beings and which could determine the character of vice and virtue. Dr. Watts was philosopher enough to treat society as he found it, and apply the philosophy of the gospel of saving grace to human needs, and this meant for him the basis of true philosophy, which like his poetry, was true, because tested by the "Norm." The unerring standard of righteousness, the moral law with its injunction, prohibition, and commandments, was a well and clearly defined system to his mind, which he personally enjoyed, bringing to his support that greatest of all evidence, a personal experimental knowledge of the truth, that the moral law is a natural law independent of any human institution, a religious law that emanates from the Supreme Law Giver. Obligatory in itself through the conviction which it produces, universal and immutable, hence all the philosophical contributions of Dr. Watts are characterized by the great fundamental truths of the "Gospel of the Blessed God." The flourishing infidel and atheistic schools of philosophy were as condemnatory as they were unworthy of consideration to his truly philosophic mind.

Neither did Dr. Watts give any attention or support to the vain theorisings so common in his day among the "Quality" advanced by Democritus and Protagoras, and ably advocated by that keen infidel lance, Voltaire, whose presence in Southampton had occasioned so much unrest in the great social life of the town. Dr. Watts combated this blasphemous heresy with the tactful skill of a trained philosopher, who knew his premises, when he wrote his philosophical essays. Dr. Watts had keen insight into the realms of truth that enabled him to defeat the subtle sophistical reasons of men of the world patterned,

sense-wise school of philosophy. He was too well versed in the moral government of God and firmly believed its teaching, as revealed in the sacred scriptures. To him the Christian moral science was a fact, which every believer could experimentally enjoy; to him it was applied dogmatics in every sense of the word. Hence, he could not be swept aside with the metaphysical wrappings or the high sounding claims of their many schools of infidel thought, then so much in evidence. Dr. Watts combated with the vigor of a consecrated life the corruption of the time, and boldly by his pen and voice declared for the power of the cross as the only true philosophy worthy of acceptance and a life and light suitable for all sorts and conditions of men. In belief Dr. Watts was dogmatic; to him dogma was essential to a clear understanding of faith, and is in brief fundamental to duty, faith to morals and Christian faith to Christian morals; he believed in a divine revelation, and he also believed in a divine philosophy. To him they were in perfect agreement, which his literary contributions attest. He knew "in whom he believed," and lived in the joyous acceptance of "Him;" hence his works are noted for that freshness of feeling that all who have embraced the Pauline teaching have and enjoy he stood four square on the Gospel Declaration and Proclamation, realizing that God, the moral governor, was faithful and was the rewarder "of them that diligently seek Him."

Dr. Watts evidently was not disturbed about the so-called discrepancies of the Biblical Narration; we must infer from his poetical and philosophical writing he was a firm and ardent believer in the creditability, authenticity, and reliability of the word of God; he had no dispute about the Edenic and Paradisic life as recorded in the Bible. He unfalteringly believed its testi-

mony ; hence, he lived in a spiritual atmosphere that was comforting to his own soul and a benediction to the church life. Of Dr. Watts' theology it should be said he shared with the non-conformists of his time the generally accepted distinctive doctrines for which the "Independent's" were known. He was classed with the regulars in Orthodoxy ; he in common with his ministerial brethren of like faith and practice, fully and freely subscribed to the church government, and studied to live peacefully the precious truth that he preached, and for which he so faithfully labored to make known, both in poetry and literature. His memory will live in the affection and esteem of a grateful and appreciative following until "He shall come whose ye are and whom ye serve." Meanwhile the church militant will sing his contributions and Christians yet unborn will rise up to thank God Dr. Watts ever lived to pen the words that have comforted the church :

"With all my powers of heart and tongue,
I'll praise my Maker in my song,
Angels should hear the notes I raise,
Approve the song and join the praise."

CHAPTER VI

DR. WATTS AND THE "SOCIETY OF FRIENDS," COMMONLY CALLED "QUAKERS" AND THE "BAPTISTS"

They were indeed very remarkable times, in the religious life, of the English speaking people in particular, and the world in general, when Dr. Watts lived. The many communions and newly formed fellowships that appeared upon the religious horizon in all directions ; new communities came to the front with their newly found

and vigorously championed beliefs. Little persecuted groups from the continent, and vice versa, appeared upon all sides. The Pilgrims, who had attempted settlement in Holland and failed, returned to England, to the old town of Southampton. Reference to their organization and departure has already been made. The Baptist throughout the British Isles were energetic in their opposition to the man-made world maintained, Church, known as the "Establishment," which by Law was the National Church of Britian, and its institutions coupled with their open and vigorous denunciations of infant sprinkling as being unscriptural and unwarranted by the "Word of God," and their further opposition to Church and State which then, as now, and doubtless will continue to be, one of the distinctive teachings of the Christian fellowship called "Baptist," who from the early Apostolic days have been maintained and championed the truth, and claimed the Church must be constituted of a regenerated membership, and the Bible, the only authority, in all matters of faith and practice.

"Baptists were not so much exercised or concerned about their historic past; they are not given to any undue regard for their past history so much as for making of future history. While they refer to the New Testament for their authority, and Jerusalem as the place of their first organization, and the date of the institution of the Baptist Church to be A. D. 33, and her founder our sovereign Lord Jesus, with a record down the "trail of the ages" from the Apostolic Church to the present, the Baptist do not lay so much stress upon the history of the church through the successive stages of "her life," link by link, in the so-called chain of historic evidence like some of the many later-day divisions of the

church have done, who have arrogated to themselves various assumptive titles, as in "Descent of," or "in the line of" Apostolic succession. The Baptist recognize all believers in the Lord Jesus Christ, who have been "born again," to be Christians, and all down the pathway of time they have contributed many of the distinctive leaders of religious and civil liberty. For reference we refer to Baptists history, by Cathcart, Armatage, Cook, Spurgeon, Carson, Bancroft, etc., etc. And just by a very singular coincidence, the Lord was graciously pleased to raise up a man, indeed, a very remarkable man, one John Bunyon, a tinker, one of the "baser-sort," a well known character of Bedford, to be used of God mightily in his day. His ministry was at its highest when Dr. Isaac Watts was born. John Bunyon the despised tinker was, under God, a light shining in a dark place, he was illuminated by the Holy Ghost, and gave to the world the comforting book so much read "Pilgrim's Progress," the book of the time, but not of the times. The book with one single exception that enjoys the largest circulation of any book published, and that exception is the Bible. Bunyon's book has influenced the whole church of spiritually minded believers from his day to this. Bunyon, the Baptist minister, was born in 1628 and was a contemporary with George Fox, and his influence is felt upon the religious thought to this day. Christians all over Christendom rejoice in Bunyon's allegorical sketch. Bunyon in his day was a mighty power. The Baptist there in common with the rank and file of the Christian communion of England, both in the metropolis and the provinces, in common with all the non-conformist Christians throughout the world in his day, who stood for those distinctive principles vie in giving thanks to God, for this great heirloom, a

blessing to a grateful posterity. Dr. Watts in his fellowship with the Baptists of Southampton had much in common, their form of church government suited him. The sainted Nathaniel Robinson had adopted their teaching and polity when he founded the "Above Bar Church," the home church of Dr. Watts, to which reference has already been made. Many of the distinctive doctrinal views taught by the "Independents" of England were adopted from the early confession of the Baptists. "Their line went out through all the Earth," and "Nations were rising up to call them blessed," and though this tinker, Bunyon, or even the common masses call "candlestick makers," many of whom under God have been used for the salvation of men because of the gospel they proclaimed. They the Baptists believed, and well knew what the Apostle Paul taught, when he wrote to the church at Corinth the stirring, soul-lifting words: "That not many men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which were despised hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." Now this truth was ratified and confirmed in the case of Bunyon, the tinker of Bedford, to whom Dr. Watts owed so much, and to God for his gracious favor of enabling him, the scholastic and cultured man, to accept "The Truth" from so rough, uncut and unpolished a jewel as John Bunyon. Bunyon, Fox and the great company of unnumbered that hath passed to the "beyond," that lived in Watts' day, was a force for God, the spiritual power of the past, and are today veritable spirit-

ual dynamics in stimulating the church in her "upreachings after God" and the higher and purer life of the believer, by separating the church from the world and its "entangling alliances" of a man-made, world-patterned, state-aided "Establishment"; hence the universality, imperishability and catholicity of the Christian faith, and hope, as expressed by the Baptists, the communion among whose distinctive claims are fellowship in Christ and the possession of a heaven-born life.

Southampton was a much-beloved town to the Baptists, and in her record reference is had of their meetings at different times and places where "Ye gospel of the saving grace was proclaimed," and among the little group that accompanied John Robinson aboard the "Mayflower" was the Southampton Baptist brother, whose name is so familiar and well known to the student of the early days of American history. The "Independents" of England were in closer doctrinal fellowship with the Baptists than with any other communion of Christians in Dr. Watts' day. Hence the common ground of Christian cleavage and fellowship between the poet, Isaac Watts, and the Baptists, who join in singing the praises of our gracious Lord in hymns of Dr. Watts' composing.

The Society of Friends, through the preaching of George Fox and his associates, bore testimony against all forms of display, be it ecclesiastical or civil; they were indeed a very remarkable body of Christians; many of them crude and illiterate. Others of them learned and of great sanctity of life they were bold in their opposition to the assumptive authority of the clergy, and resisted with the ardor of a spiritually enthused conviction the worldly conduct of the professional ministry of their day, and they were equally free to bear witness against the flagrant wickedness so

unblushingly common, both among the so-called nominal Christians and the non-professing "outside" world. Possibly few indeed were privileged to suffer so heroically for the Lord Jesus as did this company "whom God raised up" at this opportune time of the world's religious history, this noble self-sacrificing people who bore testimony against cruelty and oppression, against license and sin, or the pomposity of the age; this people of whom it could so truly be said, "The world was not worthy" of the "Quaker." There representative and best known minister of the time was George Fox, an Englishman by birth, born in Leicestershire in 1624, of very humble parentage. George Fox was of a remarkable spiritual mind, richly endowed to observe spiritual things, and possessed to a remarkable degree of singular personality. He attracted to his teaching a large circle of men and women that have never been surpassed for their uniform Christian forbearance in trial, and all along the trail of the ages the world never witnessed a record comparable with this humble, consistent God-fearing people, who the world in contempt and derision called "Quakers." The noble army of the church militant never had a division in all its forces that stood so calm and unflinching under the fire of the so-called "protectors and soldiers of the cross" of the world pattern and type. George Fox and his associates stood for a living, experimental religion; they endured hardships as true "soldiers of the Lord Jesus," and witnessed, at all cost, even to the "spoiling of their goods," yea and "their lives for Jesus sake," possibly among the saddest crimes, and there were many, that can be truly charged against the so-called "Reformed religion, by law established," that is a blot upon their ecclesiastical escutcheon. The Church of England, that time cannot efface, however much

her scholarly clergy and favored historians, may attempt to apologize for the "state of the time," religion, true religion, never murders or "cries aloud in the street," it is patient, "long-suffering and vaunteth not itself and thinketh no evil." The modest and unassuming people, the "Quakers," impressed Dr. Watts; to him they offered much to his reflective and meditative mind. Here was food for thought, because he and many of his people, knew the spirit and temper of that great English commoner, Oliver Cromwell, how eager and ready he and his followers were to resort to the sword; but here was a company of non-resisting Christians, the very antithesis of Cromwell and his following. The men and women who the world called Quakers had "learned of Him," who was reviled and reviled not again." These so-called Quakers had been with "Jesus and learned of him." Dr. Watts in spirit was much in sympathy with this humble people and their simple but positive testimony had a marvelous effect upon his mind. (See Sewell's history of the Friends.)

The conditions that obtained in England during this, to say the least very remarkable period of its civil and religious history, should lead the reader not to be unduly severe because of the unsettled condition of affairs that existed both in church and state, and the many and surprising occurrences that were taking place in the scholastic and commercial world, coupled with the changed relations geographically scientifically, and morally, and further, the new world was looming up before the mental gaze of "ye merchant and mariner." The new conditions which were so formative in their character added in turn their effect upon the spirit of the age. Hence the only too common and intemperate denunciation of the Roman and Anglican communions is

witnessed, and it is but fair to give all various phases of religious belief credit, and withhold censure and condemnation. Human nature, is a perverted nature, and much of the severity meted out to the new communities was done under the only too-often mistaken idea of rendering good service by "Steadying the Ark" while losing sight of the fact that the Ark was in "His keeping." Many of the men in authority, both in the church and state, had a "zeal of God but not according to knowledge."

The age that gave Dr. Watts also gave many other noted men. They were indeed a great galaxy in the intellectual, moral, and spiritual world, but none shone with brighter lustre in the company of his day than the "Bard of the Sanctuary." Possibly the men of Dr. Watts time stood intellectually equal to, if not superior, to any preceding age in English history, and it is a question if in subsequent time the men of the Elizabethan period have been surpassed in scholastic and literary attainment. Those times were red letter times in the world's history; the men who shaped the church life of the days of Dr. Watts will ever hold front rank in the religious thought and affection of the believing hosts "'Till ye all come into the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ."

CHAPTER VII

DR. WATTS, THE BIBLE, AND ITS HISTORY

Dr. Watts was preeminently a Bible student; his every contribution, be it literary, poetical or philosophical, was based upon the Bible as he understood it. He knew its history and enjoyed its precepts. To him it possessed above all other works the most valuable knowledge. It was the department of most useful information and of intrinsic value, surpassing all other works of whatever name or claim. Dr. Watts further knew that the history of the Bible differed from the general histories written by men of the world. It was not a man-made or instituted work, to him it was the "Oracles of God," and he recognized and respected it as such. He could trace in historical succession the narratives it contained in all their essential features.

The Old Testament, to his mind, was in perfect agreement with the New. He conceived it to be one book of many parts, one author with many writers; to him it made plain the essential elements of the life of faith and set before his mind's eye many precious examples; hence he understood the Pauline teaching "That whosoever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures, might have hope." The Old Testament further presented with faultless accuracy many precious examples of faith; hence Enoch, Abraham and Moses were to him exhibits of the faithful to look forward to the "Coming One." And the New Testament gave him a view by faith of salvation "made perfect" both in the miracles and triumphs of the Lord and the marvelous supernatural works wrought by the Apostles.

The Bible to Dr. Watts was the unquestioned authority in matters of Faith and Practice; hence he shaped his life and lived accordingly, as witnessed in his splendid heroic stand when he resisted Voltaire and other noted infidels. His very apt quotation "For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist." Dr. Watts was not easily "moved away from the hope of the gospel." He knew full well that the Bible was of prior origin to the rationalistic philosophy and the more dangerous sophistry of his day. He knew that its record ran back to the eventful epoch "whence the creation of the world." He understood human history and the Bible covered to his mind all that needed to be known about the early periods of the race. To him it was the authentic chronicles that admitted of the closest scrutiny and examination, and further gave the only creditable record of the origin of man, his fall and redemption. Man in his relation to God and God in his relation to man; his development and final issue. To Dr. Watts the Bible contained all that could be learned about the antediluvian period and the intervening stretch of time to the days when Noah came from the Ark and a new society was formed. This surprisingly long but interesting stretch of years is recorded in the sacred scriptures freed from the nauseating fables, silly legends, and cosmogonies, which are as confusing as they are unworthy of serious consideration with their intermingling of local traditional lore, the invention of a rattled brained sophistry, which in a word are so absolutely unreliable and wanting in all the essentials of authentic history. Yet men of the world-pattern type will advance the vain imaginations of some so-called ancient writer of the Orient to confute the unimpeached and unimpeachable "Word of God."

Dr. Watts rejoiced in the conscious acceptance of the Biblical Narration, to him it gave a full and clear survey of all the events that took place from the morning of creation to the founding of the church in the city of Jerusalem.

Profane history to Dr. Watts was only a means to an end. He further knew that profane authors have written more or less, in detail, and he regarded their efforts favorably as far as they went. But Dr. Watts in common with every scholar knew that the fullest and best historical authority was the Bible; hence he relied upon the Biblical Narration. To him it supplied the facts and principles which constitute true history. He was not concerned about the so-called "implications." He knew only too well what implication and suggestion had wrought to the literature for the so-called profane historic record.

Dr. Watts was gifted with a rare, penetrating, and discriminating discernment. His was an analytical mind. He must have and demanded unquestioned authority, no "Implication of the profane authors, hence his imperative demand. He would allow no "Stair-Bar" of human construction to obstruct or impede his confidence in the Biblical Narration. To him the Bible recorded all that was known, or to be known, in this world about the antediluvian period, and further to him it was essential that all profane history must square itself with the historic rendering of the Bible of the pre-Christian era. He knew that atheistic philosophy offered and advanced many plausible theories and excuses for their flagrant misconceptions and discrepancies; but he required a "Thus saith the Lord." Hence his literary productions are ever pronounced and emphatic. There is no uncertain note or tone in his writings or in his preaching. He had no use for the metaphysical, abstract, fictitious theories of men.

Dr. Watts was a good logician, which his contributions evidenced. The book "Logic" showed a very clear conception of what logic is. He knew full well that all sound logic is reducible to sound sensible facts, and this is what the Bible taught him with forceful significance, and further, lent character to his positive convictions which his poems express, and gave color to all he did in his ministry.

The worldly idea so predominant in his day that recommended Altrusim and its annexes, which insist that the individual should subordinate his lower nature to his higher intellectual and moral being. Independent of the basic principles presented in the gospel and by the further aid of the erroneous Platonic theory which they advanced under the guise of the doctrine of biological and moral faith, the Bible presents the true biology with faultless accuracy. To Dr. Watts it was the visible organ of revelation given of God to man, to achieve His gracious beneficent purpose in the world and the instrument by which the Holy spirit enabled the believer to intelligently work for the evangelization of the race, through its testimony both historical and moral.

The origin and establishment on earth of the church of which Dr. Watts was such a valiant champion was presented in the Bible, and to him the church was a company, whose primary distinction was the possession of heaven-born life. Her existence and her edification in love, her testimony and mission was clearly defined; hence his preaching was in accord with the Apostolic presentation of the doctrine of "free and full salvation" to "all, and upon all, who believed." It was claimed, however, that in his doctrinal views Dr. Watts was all but a fatalist, because of his advocacy of the doctrine of election and reprobation, that his sermons were noted for their vigor-

ous presentations of the doctrine of eternal judgment. It should be born in mind that Dr. Watts lived in the times of great indifference to the warnings of the gospel, and he doubtless felt the imperative necessity for presenting this "Phase of the Truth." His loyalty to the Bible cannot be gainsaid; he knew the mysterious conflict, described in the Pauline epistles "That the law in the members is warring against the law of the mind," bringing the man into "captivity to the law of sin and death." He could see the man, that is, the unsaved man, "Dead in trespasses and sin," dead, to God, "but alive to sin"; and, further, the Bible taught that the law of God was originally written on "The fleshy tablets" of the "human heart," as the law of man's own nature, but this nature had been so awfully embruted by sin that the original God impressed nature because defaced by the "Fall." This was the great truth, to his mind; hence the warning note that sounds throughout his entire hymnology.

The "graven law upon stone" graven by the finger of God, pointed to mankind at the fork-roads of life, to repent, and return to his gracious God and Maker. The Bible thus contained the first table of the law which was not to stand, and gave clearly the view that the second table was to be a witness which would stand for the "Covenant of Grace" through, and by which, the sinner might be saved. This first covenant Dr. Watts knew came by Moses; the second, "Grace and Truth," came by Jesus Christ. The Bible revealed the plan to man in order for a right understanding for his relation toward God and eternal things enabling the redeemed man in Christ to rejoice, because "The law of the spirit of life in Christ Jesus makes free from the law of sin and death." "And blessed be the name of our God" who so graciously provided for our weak-

nesses and helplessness so richly during our earthly life. There is strength, mark you, for all who believe. "His strength is made perfect in weakness" for the natural man's poor unwisdom. There is guidance for our ignorance, there is knowledge, and for our suffering there is glory. All of this was well understood by Dr. Watts, hence the "evangelistical note" of hope that runs through the entire length of his literary and poetical production, assuring mankind that "Jesus Christ is made unto us wisdom, righteousness, sanctification and redemption."

This was the burden and ground of this sainted man's love for the Bible which he ever labored for during his ministry; hence his prayer "That the God of hope may fill you with all joy and peace in believing by the power of the Holy Ghost." Amen. Amen.



not more
1913

To treat the obvious ^{is not} ~~an~~
and to
interesting, fashion is to drink
a still quite unusual. Dr Wells
has done this despite ~~the~~ ^{several} ~~of~~
offences against the rules of
writing which would not have
been committed had the author
given himself a few more hours
to revising ^{his} ~~the~~ manuscript.

Long
7th St
Wm

